Tho. Adamson. pret. a. 04.

A NEVV POST:

VVITH

Soueraigne salue to cure the *Worlds madnes.*

Expressing himselfe in sundrie excellent *Essayes or wittie Discourses.*

A marke exceeding necessary for all *mens Arrowes:*

Whether { The Great mans *Flight,* / The Gallants *Rouer.* / The Wisemans *Prickeshaft,* / The Poore mans *Buttshaft,* / Or the Fooles *Birdbolt,*

Quantus in Orbe dolus.

By Sir *I. D.* Knight.

London Printed for *Iohn Mariot.* 1620

Sũ William Boys et
Hamuiorũ

A NEVV POST

THE World (which is the Shop or warehouse of all euills) was neuer since the beginning vnfurnished of most wicked Commodities, and as Time and meanes lasts hath increast the Trade, so hath the Trade filled vp the empty places, and left no vacuity or vast corner in the world vnstored and filled vp, euen from the bottome to the top, with mymicke and fantasticke Imperfections: with sinnes of all shapes, of all fashions, of all inuentions; Sinnes of all proportions, and all measures: the great mans

creations, the meaners imitations, the Courts ambition, the Cities furfaire, & the Countries folly. The first being grounded vpon *Enuy*, the second on *Pride*, and the last on *Weaknesse*; so that according to the nature of man, the old world is full of old thoughts, and being neareſt to the end is fartheſt from all amendement, hauing in it nothing but a couetous hoarding or gathering together of those vices, whose sadde waight cannot choose but shake the body into cinders. This mortall Tympanie how many worthy Leeches haue studiously sought to cure, but their medicines haue either not beene receiued, or else so too earely cast vppe in vnnaturall vomits, that the vertue hath beene lost for want of retention? How hath Diuinity threatned, Morality condemned, Satyres whipped, Epigrammes mocked, and all in one iointly raised vp an earthquake or thunder against the Vices and Abuses of the times: yet still the world (as drowned in a Lethargie or dead sleep) nuſſels and snorts in security, feeding vice to such a monstrous bigneſſe,

that men stand in awe and dare not forsake him, and women tye him to their wastes with aboue a dozen points of the strongest riban. But may not this feare be taken from men, and this folly vnty-ed from the feminine Gender? Yes questionlesse and with great ease, if they will either take the Antidote of reason against this poyson of nouelty, or bath themselues in the cleare and wholsome streames of moderation and discretion. It is nothing but the want of the discourse of reason which doth breed this madnesse in mankinde, for where it raigneth there can neither be want nor superfluitie, for it bounderh all things within a meane, and gouerneth with Iustice and Iudgement: it hath the true measure of goodnesse, and carryeth so euen the ballace which weigheth euery excellence, that no graine or drop can be insufficient, but our Reason may amend, alter or correct it. This if either moderne Philosophers, or our liuing Poets had instructed the world withall, surely all vice had long since forsaken vs, much gall had beene saued in their

take, lesse pepper and more salt had kept vertue in season without corruption. Since then the knowlege & vse of Reason is the onely salue to cure these reasonlesse infirmities, it is not amisse in this little dispensatorie to shew the true manner of this composition, that euery man knowing the ingredients & their naturall operations, each man may bee his owne Physition, and cure those malladies which make the world run mad with toyes and fantasmes. It is to be vnderstood then, that to make this excellent balme of Reason, euery man must take *Number, Place, Time, Vse, Art*, things *Naturall*, aboue *Nature*, and against *Nature*; and mixing them with example, distill them into a pure conscience; and the worke is then finished. Now for the nature and operation of these simples, thus in these *Essayes* it followeth.

Essay

ESSAY I.

Of Number.

Vmber doth consist of divers things, either of one, or severall denominations: and without Number there can be no true definition, demonstration, manifestation, nor understanding of any thing: for if all things were but one, then were there no Number or order: wherefore one is saide to be no number, *Sed scala de vnitate*, the beginning of number. In the Godhead, being before all time, the maker

of time, and all things that increase in time, there is number: The Trinitie of persons and vnity of Godhead doe declare as much. For although God be a most singular Diuine Essence in himselfe, yet hath hee proportioned Number in himselfe, vnseparably vnited in his Godhead: which the Diuines call the Father, Sonne, and Holy Ghost. And the ancient Philosophers call three inbeings, The Father, the actiue, or inworking vertue, power and nature: The Sonne, they call the word, speech, or reason: and the Holy Ghost, Loue. These Philosophers haue striuen wonderfully in this labour, wherein they haue waded exceeding deepe. *Æmelius* the Disciple of *Plotin*, is sayde to name the Trinitie, three things, or three vnderstandings. *The Beer, the Hauer, and the Seer.* The Trinitie is expressed in these words, *Power, Vnderstanding, and Will:* which Trinitie maketh a full number of things belonging to a minde: which the Philosophers esteem to be the Godhead. But to leaue

Plotin. En. 5. Lib. 1.

leaue off this kind of descriptiō, I cōclude with *Plotinus*; There are saith he, three chiefe Inbeings: *The one, or the God. 2. The vnderstāding or wit. 3. The soule of the world.* And of these three, saith he, it is not for any man to speake, without praying vnto god: *And without setting his mind afore vnto quietnes. And if it be demanded (saith he) how one of them begetteth an other: it is to be considered, that we speak of euerlasting things: & therefore we must not imagine any temporall begetting: for this begetting which we speake of, saith he, betokeneth but onely cause and order.*

This Trinitie and first, and euerlasting number, hath proportioned & appointed, other numbers, & in them a miraculous order. If any aske a reason hereof, I answere: It was the power, the wisdome, vnderstanding, & wil of God, to expresse himselfe in this compleat number of persōs, in one vnity of godhead. By this nūber three, was the whole world created, & al things innumerable: whose mouers are only known to the creator himself. In that number three, is expressed the wōder of ȳ world: ȳ taking vp of *Henock* & *Elias*: &

the Ascention of our Lord Iesus Christ. *Ionas three dayes in the Whales belly, and Christ three dayes in the graue: So that in the nomber of three, is manifested the eternall Trinitie of the God-heud: the creation of the world, and of man: the life, the death, and the resurrection. There cõsented to the destruction of man, The Serpent, the woman, and the man. There haue repaired that downfal; The Father, the giuer: the Sonne the gift, and the holy Ghost the comforter.* In the nomber of three, is a perfect conclusion of all things. Much may be said of the nomber and orders made by this trinitie; As fire, water, ayre, and earth: to make the world, the *Spring Somer, Autum, Winter*: to make the yeare, East, West, North, South: to quarter the world, Creatures, going, creeping, flying, swiming, wt infinit miliõs of celestial & terestial bodies, which he keepeth, preserueth, boundeth in, & holdeth within this Trinity. And briefly to wind vp this point concerning nomber, *I* hold it the original & most worthy part of the three. *I* mean, that number is of higher cõsideratiõ thẽ place or time: for God himselfe

selfe can by no meanes stoupe to be known to the capacity of man, neither can be cõtained within any place, nor limited to any time, in respect of his ompotent greatnesse, and eternall essence, before and without respect of time, yet hath hee vouchsafed to bring himselfe within the compasse of number: And therein, & by the power therof, to create man in a blessed and happy estate.

Thus hauing in som measure discouered the nature & worthines of original number; desiring by al meanes to auoyd tediousnes, I leaue to be considered, that these and diuers other auncient writers, that haue left behind them learned workes, had no other meanes to vnderstand any thing of the deity & eternity of the Godhead, or immortality of the soule, but the vse and helpe of Reason, only proper and peculiar to man. And so I proceed to the rest.

Of place.

IN respect of God, before the creation of the world, & beginning of time, All

was *Place*. And yet in respect of his greatnesse, there was no place: for he cannot be cõtained in any thing, but in himselfe. If any be curious to demaund how spacious, large, or ample this place was, let him take his answere with *Cato* of *Vtica*: who would needs know of *God* why *Cæsar* ouercame *Pompey*. It is as if the meanest vassal in a kingdome should require ỹ king to giue a reasõ for all things he doth, or cõmandeth. *Porpherius* being much encumbred with vnderstanding of supernaturall causes, breaketh out into these words: *Seeing that God aid by skill, dispose and ouerrule all things, and ordereth them by incomparable proprietie of vertue: And on the contrary part, mans reason being very smal, is ignorant of most things, how skilfull soeuer it seeme to be of the truth: Surely we may thẽ cal it (meaning Reason) wise, whẽ it is not curious in searching such doubtfull and hard matters, as are matched with danger of blasphemie, but rather graunteth, that the things which are done, are very well as they be: for saith he, what can our weak reasõ find fault with, or reprone in that great Reason*

Place in respect of God

sō (meaning of the deitie) As if he shuldhaue said, The waies, the works, & the place of God, and Eternity, are not to be searched nor enquired after by any creature whatsoeuer. If we descend but to the diuersitie of the condtion and nature of Creatures confined vnto place: and their vnderstanding of matters, not designed, nor prouided for their estates & conditions, we shal haue sufficient cause to say, that *Place* was such, & so much as it pleased the purpose, prouidēce, power, & wisdō of God.

Before there was a creation of things, and a beginning of time, *Place* was infinit & indefinit: indeuisible, without space or distance: without being repaired vnto, or departed frō: neither containing nor contained, without Center, Circōferiēce, rule, or diameter, consisting neither of matter, substāce, nor whatsoeuer stuffe. Euery thing hath his point, his Center, his place, and beginning. Only ꝑ diuine escēce, place & nature of god hath none: as euery mā that wil seriously looke into his own self, shall be enforced to cōfesse. In nature, the greater, can neuer be cōprehended by ꝑ lesser.

But God in his nature, place, and essence, is greater then man. Therefore cannot God his incomprehensible place and nature, be comprehended by the reason or vnderstading of mā: Nature is a thing wrought by God: Now, no worke how great soeuer, can perfectly expresse the cause or worker thereof. Therefore nature cānot vnderstand the diuine essence, place, and nature of God. The reasonable soule, is the admirable nature of man: Now, whosoeuer shall come to know his owne soule, and the place thereof, meerly by the power & worke of it selfe, shall confesse himself to be absolutely ignorāt thereof. Therfore if nature & reason, with the powers & affects of the soule & reason, commeth short to know it self, much more must it come short, to discouer or vnderstand the incircumscriptible nature, essence and place of the holy Trinitie. We see in the course of the creatures of God, as well terestrial, as celestial, cōtinual mouings frō place to place, & all those moued by their Creator, the first mouer, which argueth subiectiō & obedience in the

the creatures to the Creator: and out of a ceſſarie conſequent of the contrarie, it diſcouereth that God the mouer, is neither moued, nor doth moue; too, or from any place. For to ſay, he is here, or there, it is all one, for he is euery where: as it is authentically prooued: *If I clime vp to heauen, thou art there: If I goe downe to hell, thou art there alſo. If I take the wings of the morning, and remaine in the vtmoſt part of the ſea, euen there alſo ſhall thy hand leade me: and thy right hand ſhall hold me: for the heauen is his ſeate, and the earth is his foote-ſtole.* To conclude this point, we ſee and confeſſe, that God made, and knoweth all things: and hath appointed their natures, beings, times, and places. Now, if he had in him the nature of any of his creatures, that is, to be limited vnto one, contained in place, or conſiſting of any materiall ſubſtance, the ſame would incomber his diuine eſſence: for hee doth not come within the compaſſe of their limited nature, place, nor number: for by that meanes, wee ſhould derogate from his holy and diuine Deitie, and eſſence of a Creator. Seeing therefore, that God is

not

not compounded of material substance, he can not be a bodie. And seeing hee is not a bodie, he can not bee contained in place, neither wholly, nor in part: wherof it may properly be said, that hee is no where: namely, that no part of him is limited within any place to be pointed at, or described. For like as hee made all things by the power of his beeing; So doth the same power enter into al things: fill all things: & containe all things. And for so much as the same being & power is indiuisible, it is whole in all, and whole in euery part. So likewise, is he himselfe whole throughout, in whome all things haue their being: howbeit, he is not definitely, nor determinatly in any thing, nor in any particular place. Vpon which reason *Aristotle* made this definition of the soule of man: which commeth neerest to the nature of God. *Anima* (saith he) *est totum in toto, & totum in qualibit parte.* The neerest beholding of this, is in our owne minds. By the powers & working of the minde, we contemplate, behold, discerne, vnderstand, and iudge of things that are far remote from vs, & yet ouer selues neer

uer moue. The mind in this case doth not entermingle truth, nor participate with the nature, substance, nor condition of the the things it entereth into. Iudge but of the reason thereof, which is breifly thus: These things are of lesse conditiō, nature, & qualitie, thē the reasonable soules that possesse these mindes. God is said by the *Philosophers, to be vnmoueable, vnchangeable, beginninglesse, endles, bodilesse, infinit, incomprehensible, &c.* Al which declare not what God is, but ȳ hee is not as his creatures are, locall; nor his creatures mixed, or intermingled with him: nor with his power, or essence. For by these negatiues all other things 'are discouered, to haue beginning, to bee made, to determine, to be changeable, weake, materiall, corruptible: *And to depend vpō an other being then themselues. And that God onely hath his being and place, in, and by himselfe.* And the the more deeply any man will enter into consideration of these things, the more infinite and inscrutable shall he find thē. For when he shal haue takē all the paines he can possible, he will confesse he hath learned no more, thē to be ignorāt of the want

want of his owne knowledge in ꝑ behalf.

Thus holding it necessary, to discouer that there is no place in respect of *God*, as the most readiest way to explane what place is, in respect of his creatures, and the worthinesse thereof, *I* proceede, desiring to be vnderstood, that my meaning is, for opening the point of my maine argument, by the way as I goe, to discouer, How *supernaturall, naturall, and vnnaturall things, haue their operations and workings: and the monstrous products, that some things against nature are enforced to bring forth.*

Place in respect of the Creatures.
Supernatural
Naturall.
Vnnaturall.

There is nothing created, but hath his speciall vse: be it materiall, or immaterial, number serueth to make known to man his own weakenes: that those things that are most certainly knowen by number to the Creator, are notwithstanding, innumerable, to the capacitie, reason, and vnderstanding of men: yea, much more, then the fantasie, conceipt, or imagination of men, can by any meanes come neere vnto, or conceiue. All these thus made of nothing, maketh the more wonderfull the power of the maker, and the order

order and worthinesse of nomber, within which cõdition euery creature is contained. To euery, and to the very least of these innumerable creatures, there is appointed a seuerall, distinct, particular, and locall place; diuided, seuered, and sundered from the rest: which sheweth what congruence there is, between number & place: that nomber being neuer so infinite, yet nothing wanteth his place. And place being neuer so spatious and large, yet there is *Nullum vacuum*, no void place: which declareth, how the workes of God do depend one of an other, in an admirable propotion & order, one in true vse, seruing the turne of another. For how could the creatures be, if they wanted place? Or, to what purpose serued place, if there were not creatures to supply them? This sheweth that God made nothing in vaine: & therefore his workes ought not to be lightly esteemed, much lesse abused.

The first Creation wee reade of, is of Angels: They were made in nomber: They attended their Maker in Heauen: There was their place: & although they Place diuided.

were

were ſpirits and incorporall, yea ſtanding vnder the law, obedience, and command of their Maker: they had ſuch ſeuerall places as befitted creatures of ſuch worthines: & vnder ſuch conditions as they were enioyned vnto. Their diſobedience, and fall, & thruſting & remooving out of that bleſſed place, to another place of accurſednesſe, ſhew that there were ſeuerall places, euen for the ſpirites themſelues: as likewiſe ſeuerall numbers appointed for theſe places. So hitherto nũber & place go together, as neceſſary attendants on the prouidence, purpoſe, and will of God. But if any ſhall aske either nũber or place, of the bleſſed, or damned ſpirits, the time of their creation, or fall, or the reaſon why it is not diſcouered vnto men: Let thoſe men know, that they neither be within the number, creation, nor place of any thoſe angels or ſpirits, but in another ranke of Gods creatures, a little inferior to the Angels. And therefore they muſt leaue them, their creation, number and place, to their Maker: as matters inſcrutable and forbidden, that men ſhould haue to meddle withall.

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The next creation is of the world: which consisteth of things, in number & place: The earth, the water, the Elements, the Sun, the Moon, the stars, the beasts, birds, fishes; and lastly man: as is said in holy Writ, *Male and female, made he thē.* In all these there is number: in respect of these diuers creatures that were made, there is number in the reasonable creatures, male & female. Place in worthines & dignity: and the seuerall & diuers places, their seuerall bodies were contained in, or did supply. Besides, what the diuine spirit of God hath reuealed, to holy men of the old ages, concerning these places: reason hath searched out diuers diuisions, and subdiuisions of places; done, conceiued, and vnderstoodby number, & distance: which alwayes go together in what action soeuer: As relatiues, that depend one vpon anothers being. The *Mathematitians*, in respect of the heigth of the Heauens from the earth, haue diuided this great spacious place, into ten Heauens: which, who so is skilled in their described Spheres, may easily & readily vnderstād.

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This is done, in respect of the large vaught and scope, that is betweene heauen and earth: and the creatures therein placed. They conceiue aboue these ten Heauens, to bee the place, and seate of God the Creator, and that all the creatures (except the holy Angels) are bound downe by this *Primum mobile*, vnder their Maker, not to approach his admirable presence. Heere is still number & place: In their diuision, they haue appointed seuen seueral Planets: wherof we haue warrant to speak of the Sun and Moone, by holy writ. And of the other Starres there is great experience: and very profitable learning, hath bin collected and drawne from them. Vnder the lowest of these, being the Moone, is affirmed to be a fierie Region, keeping all other Creatures vnder, that they may not mount aboue, nor exceed their bounds. The like fierie Region, is conceiued to bee aboue the tenth Heauen, to keepe down the creatures in that mighty scope and compasse. So here goeth still together, number & place. Vnder the moones

Orbe,

Orbe, they place the ayre to exist, which may not mount aboue the fierie Region. With this aire, we haue more familiar acquaintance then with the rest, because it partaketh with our nature. And vnder the ayre, the earth and water. And so of fire, water, ayre, and earth, they hold the bodies of man to be composed: wherein still number and place, partake together in all occasions. If I should speak at large of the infinite numbers of ioynts, sinews, arteries, muscles, vaines, organs, instruments, matter, and things, whereof a perfect man doth consist: beside his immortall soule, it would be as admirable, as the whole frame and hoste of heauen and earth, and all wherewith they are replenished. But if I should discourse of the reasonable and immortall soule, and minde of man, the qualities, affects, effects, condition, state, attribute, & faculties of the soule and minde. It would farre surmount all the creatures that euer God made: and all in number, place, and time, which is the next point to be handled.

Then gentle friend, I leaue thee a ſpectacle in thy ſelfe, to behold all theſe 3. excellent things; number, place, and time: with ỹ ſtuffe, ſubſtance, matter, and eſſence, wherof thou art compoſed; much exceeding all the reſt, if they were all compared with thee: Abuſe neither of them, leaſt time turne thee, in ſtead of a better place, from the number of the bleſſed, to a place of damnation, among the number of the damned ſpirites. So that whether thou ſeeke heauen, earth, or hell, thou ſhalt finde all things to conſiſt of number, and place: therefore make account of them, as of their worthineſſe.

Much might be ſaid, of the number and place of the fixed, and mouing Starres; Of the number of Monarkes, Kings, Emperors, and their Countries: the vegitatiue and ſenſitiue creatures, and of the things that haue onely being, without ſenſe or growing. But becauſe I am to ſpeake in the next place of *Time*, and of the vſe thereof, *I* ceaſe further to enlarge this point: with this concluſion, that the exerciſe of reaſon, euen amongſt

the heathen and prophane men, hath waded farre into this matter.

Of Time.

IN this discourse of *Time*, there is an other way to discouer the truth thereof, then is vsed in handling the former. For in number and place, there is neither prioritie nor posteritie. For though in the Deitie there be three distinct persons in number, yet in reputation of place, greatnesse, or number, none is greater or lesse then another: and in respect of *Time*, none is before or after an other: But the whole three persons are coequall together, and coeternall.

The *Philosophers* of auncient time, found in the reason of their soules, that there was a certaine nature and essence, in which they alleage to bee three inbeings as is aforesaid. And that this great and eternall nature and essence, doe make the beginning of all other natures, which are contained in *Time*.

And besides among many opinions,

There were of these *Philosophers*, that did maintaine, and vphold two beginnings, which in all likely-hood they were induced vnto, out of the two seuerall dispositions and inclinations of the same in men; one to vertue, the other to vice. To these beginnings they giue seuerall names. The one good, which they call *Oramases*. The other euill, and that they call *Arimanius*. This opinion is furthered by some, to haue his beginning from *Zoroastres*, the grand child of *Noa*: and from him, by tradition to the *Persians*: and from the *Persians*, to the *Manachies*. Their meaning & vnderstanding, in this behalfe is, that the Elements, the Plants, the herbs, the trees, beastes, men, and Spirits, were diuided between these two Gods, holding one to bee Creator of the good, and the other, of the euil. To the one, they allotted light: to the other darkenesse: to the one, Sommer: to the other winter, &c. The sins, the wickednesse, & corruptions which they saw in the natures of men, differing from the perfection of a righteous Creator, drew them

Plutarche in the life of Osiris and Isis.

them into these absurd opinions, because they held their corruptions and euils in time and qualitie, to be in the creation of those euill creatures. Which opinion, hath come neare to some in these Ages: who entering into consideration of the euill things, will not sticke, if not to affirme, yet at least to demaund, whether God be the author of euil?

These opinions may be answered thus, That making, or creating, are referred to natures and substances: and that all originall natures & substances are good; And therefore that God, who is al good, is the Creator, and maker of them. Now euill, is neither a nature, nor a substance; but an income, which is fallen into natures, and substances: And therefore not in the time of creation, but is come in since, by a colaterall meanes. Euill, is a breathing, or diminishing of the foure good qualities & effects: which natures and substances ought naturally to haue.

Hereby wee see, that euen in time it selfe, good was before euill: and in place shall be farre preferred aboue it.

I conclude therefore, that Euill, being neither nature nor substanee, hath not, nor can haue, any being in it selfe, but in the thing, that of his originall nature, or stuffe is good. Euill, is not an effect, but a default; not a production, but a corruption. *Plato*, and *Plotin*, hold opinion, that euill is not a thing of it selfe, nor can bee imagined, but in the absence of goodnesse; as a depriuation of the good, which ought to bee naturally in euery thing. And that euil is a certaine kinde of nothing; hauing no abiding, but in the the good: whereof it is a fault, or diminishing of perfectiō. By which they conceiue, that these things which haue their being, nature, and substance, onely temporary, and are finite with time, tending to the matter whereof they were first created: that is, to an vnbeing of that it formerly was: or to not beeing at all, as were the things whereof they were created: and vnto which, creatures haue still a certaine inclination, whereby they may fall frō their goodnesse. By these & many other reasons, may bee concluded, that there

Plato, Plotin. and other great Writers.

Tresmegistos in Asclapio

Simplicius.

there was not two beginnings, but one beginning of creatures and time. But the euill is crept in since, in the default, decay, or absence of the good, which in the originall creatiõ, was in the same natures & substances, that are now become euill.

Many supposals, imaginations, and opinions, haue beene holden of euerlastingnesse, eternitie, & of the world, and of Time, by old writers; that had no other meanes to reach vnto the same, but the scope of their owne weake reasons. But omitting the rest, I will come shortly to the point. *Plotinus* in his booke of *Eternity*, and of *Time*, saith; That *Eternitie* and *Time* differ in this respect; That *Eternity* is verified, only of the euerlasting nature: (meaning the *Creator*:) *But* Time, *is to be verified of the things that are created.* So as *Eternitie* is, and abideth in God alone: *which hee calleth the world; that is, to be conceiued but in minde and vnderstanding. And* Time, *hee intendeth to abide in the world; that is, subiect to the senses.* Adding further, *that the world was not made in* Time, *but together with* Time. Which opinion

Plotinus Enead. 3. Lib. 2. Chap. 1.

the Diuines themselues do hold.

The same Author, hauing taken wonderfull paines in that point, and hauing searched out the definitions of time, made by the former *Philosophers*, knitting vp the knot of his whole learning thus. *We must needes* (saith he) *come backe to the first nature, which I affirmed to be in Eternitie: I meane, the vnmoueable nature, which is wholy all at once, the infinite and endlesse life; and which consisteth wholy in one, and tendeth vnto one. But as yet* sayth he, *there was no time at all: or at least wise, it was not among the natures that consist in vnderstanding: but was to come afterward, by a certaine kinde of posteriouritie.* Out of which hee concludeth, that, *before such time as fore-nesse issued out, and had needs of after-nesse: Time, which as then was not, rested in God, with the residue of all things that nowe are. But* (saith hee) *a certaine nature bent to many doings, that is to wit, the soule of the world, being desirous to haue more then the present, began to moone it self. And so from thence issued time, which passeth on continually, and is neuer the self same.*

By

By these conclusions, It is manifest, that the wisdome and prouidence of God, for speciall purposes and occasions, hath made and ordained these three numbers, time, and place: not that they are any things, natures, nor sustenãces, in respect of them selues; but in regard of the vse and employment thereof: for the numbering, placing, and conueying of things according to their qualities, natures, and effects. And for the beginning, disposing, and furnishing thereof.

Time properly of it selfe, is neither actiue nor passiue: It is neither escence nor substance, and scarcely can be said to haue existence. And albeit time passe faster then imagination, yet of it selfe, hath it no power to moue at all. And the best descriptiõ thereof is, ꝑ *Time* is a certaine measure of mouing, or progression from one point to an other: of things corruptible, finishing, ending, and ceasing to be, as time it selfe is: And is exercised altogether and alone in respect of corruptible things. In this appeareth the reason wherefore the worthy vnderstanding of

number,

number, place, and time, is onely known to man, and not to the other Creatures, is by the spirituall, immateriall, and mortall essence and vnderstanding of the reasonable soule, which being created to endure when time shall be finished, hath power and facultie to discerne betweene things cõmencing, and transitorie things, mortal, & immortal: and so out of a greater worthinesse then time, or any corruptible substance, cõtained within the measure of time, to discern, the vse, scope, end, & purpose of al these les worthy & meaner things. And out of an infallible reasõ, to conclude, that the true vnderstanding of number, place, and time, their mixtures, diuisions, purposes, and ends, are knowne to men: And the vse thereof belongeth only vnto them. And that in this number, place, & time, the Creator hath made sufficient substance, stuffe and matter, to nourish, defend, and preserue the whole race of man-kind, without any other artificiall or vnnaturall workings. And vpon that ground, let this suffice for a conclusion, that whosoeuer goeth about by

by policie, art, or vnnaturall meanes, to erect, set vp, or maintaine any course or way, by proportioning of time, place, or number, for the benefit, relieſe, or ſuſtentation of mandinde; then *God* himſelfe hath ſet downe and prouided, in the making and preſeruing of his creatures: goeth about as much as in him lieth, to reproue his creator for ſome defect or wāt: and to become himſelfe in the nature of a God, to ſupply, ſuccor, and make good that want, or defect. Wherefore I aduiſe, great warines to be taken, how men preſume too much of their owne wiſdomes: and to cōtaine themſelues within al humble obedience, to take what God hath prouided; and not to erect, maintaine, or depend vpon vnnaturall, falſe and miſconceiued ſuppleyments: All which I chuſe, to manifeſt by examples, that haue proceeded frō heathen men, which they only foūd out by reaſon: deſiring chriſtians that haue all the bleſſings of *God* reuealed vnto them, to exceed, or at leaſt, not to come ſhort of the reaſons of theſe prophane men.

The

The knitting together of number, place, and time: and their necessarie vses, which cannot be wanting.

IT may seeme to some vnderstandings, that in these discourses, I make much adoe about little: or that I am tedious, and vse many preambles, circumstances, and illusions. Let me answere in a word, and giue some reason of my doing, and of my feare and carefulnesse: not rashly or sodenly to conclude so waighty a cause. First, I finde the way I am to take in this matters (*how easie soeuer it seeme to others*) to be full of briers, brambles, cragged rockes, ambushes, vneuen ground, pits, and many incombrances throwne in by the inuention of many: which must bee cut down, made plaine, or remoued: beside the marke and scope I ayme at can be made apparant. To descend therefore to the point, there is discouered by learning, to be in man, a double life. The one in this world, in respect of his meere sensitiue parts: the second, in another world,

A double life in man.

in

in regard of his reasonable soul. The first dying, finishing, & ceasing to be: The second immortall, and neuer finishing, nor ending. And in respect of these two lawes, man hath two seuerall sortes of prouision. For the sensitiue life, the vse and benefit of the transitorie things of this corruptible world. For the reasonable soule, a prouisiō in an endlesse world like to mortality it selfe. In the creation, God made sundrie creatures: in the generall number whereof, man is.

Among the number of things, that haue either being, sence, or mouing, man is. But besides this, man hath a certaine *Genus*, or kind specular alone by himselfe: and so is among the number of the reasonable creatures. A kinde and number, peculiar and alone proper vnto his nature and kind. And out of that reason, issueth two other conclusions, place, and time, in this world, amongst the other creatures, so long as the sensitiue parts remaine in life. And after that, place and endlesse continuing in an other world. And in respect of immortalitie, man is either

either in number, place, & time, amongst the elect: or, number, place, and time, among the reprobates. Now, for that *I* so generally finde, that reasonable and immortall part, to bee so vniuersally caried away, seduced, and ouer-ruled by the meere sensitiue powers, entertaining the euill and forbidden things, and refusing the good, allowable and lawfull; I haue made thus bolde to distinguish betweene these two times, and to giue this cauiat to the possessers thereof, that they striue not ouermuch, to possesse or entertaine the number, place, and time, of these transitorie and corruptible blessings, as that thereby they loose, and faile to bee of the number, place, and time, of the elect: and bee cast amongst the number of the damned, into the place of vtter perdition. For assuredly, whosoeuer preferreth the pleasures of this world, before, or equall with the other; abuseth both his Creator, and creatures; All the shifts, policies, arts & deuices, that are vsed to crosse the ordinance and order of God, to erect,

establish,

eſtabliſh, or ſet vp any other way, or courſe of happineſſe, either terene, or immortall, more, or other, then God himſelfe, hath prouided, ordained, & appoined, are no leſſe dangerous, then the eating of the forbidden fruit. Theſe notes *I* thought fit to let drop by the way, in regard that *I* ſhall after in an other place, treate of a vſe generally exerciſed, which I take, doth neither proceed from God, nor nature. Into this diſeaſe, *I* feare many thouſands are fallen, ſo vnrecouerably ſicke, that with the ſicke man at the point of death, they fall to bite the ſheetes, and pull the threeds of the couerlet, not knowing that they are ſicke at all, feeling no paine of their infection. And ſo much the more daungerous is the ſickneſſe.

To come neerer to this point. *It* is plaine by ſundry places of the holy Bible, that God alone, numbreth, weigheth, & diuideth: he meaſureth times, places, and ſeaſons: *T*herefore let him ſtand for the numberer, placer, diſpoſer, and appointer of all creatures, their places, times,

times, seasons, their beginings, continuings, finishings, chaungings, or ordainings. And let all his creatures be then numbered, placed, and limited, according to their creations, nature, qualities, and estates, not striuing against the purpose of his diuine prouidence, or adding, or diminishing, too, or from, what hee hath appoindted or created.

To discouer this, *I* must distinguish betweene man and the other creatures, and the causes and markes they tend too, and ayme at t together, with the admirable blessing of reason: and to what measure the capacity of man thereby extendeth, for the searching out the natures, qualities, times, seasons, places, and vses of the other creatures, which could not bee, but out of a kind of immortall Nature, aboue all other creatures.

It cannot be denied, but that God hath created all things, first for his owne glory and honour, wherein he appointeth seuerall vses and seruices: And within the compasse of this dutie, are all creatures, as well men and Angels, as the other

ther inferiour things. And on this behalf, God is satisfied with the seruice hee hath appointed to himselfe; so his ordinance and will be obeyed.

From thence, let vs come to things that are next vnto the seruice of God, & prouided to serue the vse of men: And therin will appeare what an excellent creature man is, in respect of his originall nature and reason. And what wonderfull, admirable, and aboundant blessings and stores, are prouided to serue his turne for both his liues; The true consideration whereof, may satisfie any tempered spirit to be contented with his Creators owne workes; and not to soyst in, or endeuor any other meanes of augmenting his happinesse. And to this purpose, let vs survey in order the Creatures which serue for the vse and preseruatiō of the life of man, and take them by degrees from the meanest to the greatest: And it will make any man wonder at the admirable greatnesse, plenty, and waightinesse thereof: Let vs consider them by degrees: The lowest & the meanest which is the earth, therin behold the stuffe or matter wherewith this

huge bale is filled, to make her swelling sides stiffe, strong, and full stuffed, that it shrinke not. Let vs consider the mettals, mines and store of gold, siluer, and other mineralls, incloſed in her wombe. The miraculous hanging thereof in the ayre, without support: The vaines, conducts, fountaines, springs, and riuers of water, that passe throgh her intralls: The hearbs plants, trees, grasse, and fruite of sundrie sorts, that proceede and growe out of the richnesse and fatnesse therof. The rayne and deawes that water and moisten the same: The waters & deepes seuered from the earth, bounded and limitted within a compasse, vpon the superficies of some parte of the same earth, as it were in a great vessell, by the side of this great garden, ready at all times to be taken vp for the watering thereof, as pleaseth the master Gardener: small riuers & brooks that issue from fountaines innumerably, seruing the turnes of men, beasts, fishes, and fowles of the ayre. Then behold the sensitiue creatures, their sundry kinds, & their vnknowne multitudes. The beasts of the field, and the varietie of their natures, imployments & vses: together with multitudes

When I say innumerable, I meane according to the capacity of men.

tudes of fishes, & their exceeding many sorts. Consider all these well, & we shall find their creation was not to serue their own turnes, but only & alone for the vse of man, whose they are to be disposed of by the direct bountie & gift of the Creator. But how? To be vsed as he hath appointed and limitted for the preseruation & benefit of all mankind. not to the destructiō of any. These things, neither know themselues, nor the ends wherefore they were made, & yet they vnknowu to thēselues, serue the vse & benefit of mā. The leane and barren hastening their owne deaths, by how much they take pleasure to make themselues more speedily fat. If there were no more but this, is not here a wonderful blessing, and is not here sufficient & plentiful prouision for al the race of mankind, dispearsed vpon ꝑ whole face of the earth? In which is not to be forgotten, that these creatures cease not in any instant of time, to yeelde increase for this prouision. But let vs proceede a little further, and beholde the other two Elements, Fire and Ayre: The one warming the sensitiue parts, and the other maintaining the spirit that keepeth

life: neither of these know what they are, nor the end they were made for. The very Ayre it selfe, sustaineth, and in a sort, preserueth ꝑ flying fowles, in her concaue and hollow Region. Let vs goe further; these foure Elements, though there bee contrarietie in their seuerall natures, yet there is a Simpathy and a ioynt working together by the appointmēt of the chiefe work-master; for the making, growing, cherishing, and maintaining of the life of man: as well by their incorparation in the body of man, as by the vse and fruition of these other Creatures. Will you not think these sufficient, yea admirable blessings? The earth to bring forth fruite, and hearbs, so vniuersally, & cōtinually; some for the foode of man, and others for the foode of beastes, to perpare them to be mans meate. The sheepe to bring both lambe for meat, & fleece for clothing: the beast, to bring the calfe, milke, butter, cheese, to be eaten and to bee worne: the fowle, to bring first egs, then chickens: & lastly, feathers for easie lodging: the fishes first spawn, & then frie. The trees to erect

houses,

houses, and make the fire. The earth that produceth grasse, serueth for tile to couer the houses: The strawe that yeeldeth the corne, serueth other purposes. The timber that buildeth at land, serueth for nauigation at sea: Out of the line or flax that maketh the great Cable, to bee drawne, the threeds that make the fine & curious linnen: from the sauage wilde beasts, their warm furs: from the hearbs & plants, rich and estimable vertues: & from the poore silke-worme, the costly apparell, of silkes and vellets. It were a world to recite the seueral benefits that are drawn from these creatures: And I am perswaded, no creature can reduce thē to a Catologue: Excellent wines, oyles, grapes, spices, perfumes, gummes, pearle, Balmes, elixors, spirits, vertues, and quintessence. Out of the earth, are drawn metals, of gold, siluer, copper, brasse, tinne, leade, yron, steele, and such like. Beholde how one benefit followeth and hasteneth in the necke of an other: the seuerall course of trying these mettalls, and the vse thereof, which thēselues know not: Are not these infinit blessings, sufficient for men to content

themselues with all? but they must needs goe further. Ouer all these, man, and onely man, hath a power and dominion: the cõmand & vse but limited, not to be abused, or exercised to other purposes then the Creator ordained. Beholde, what an insearchable reasõ is this one thing in the nature of man, by fire to trie out these mettals, and to season and apply them to their seuerall, necessarie, and cõmodious vses. But take heed of the abuse. Among many other hãd vses of mettals; Of yron and steele, they make kniues to cut meat: but it is not intended to cut mens throats: they make sickles and sithes to cut down corne and grasse, without intent to cut mens legs. The like may be concluded of the other mettals, and the vse of them. Wherefore to finish that point, gold and siluer being the finest mettals of the rest, are searched out, refined, & propotioned to passe betweene men at a value and rate, for the prouiding of victuall, apparell, and other necessaries to defend the bodie, from heate, colde, and hunger: not that of themselues, simply by themselues, they are either diet, apparell, or prouision,

ont to defende winters colde, or sommers heate, but rather an incomberment, then comfort, if men be enforced to weare or vse them next their naked bodies, or to feede of their solide substances. It shall be necessarie therefore, that wee doe not dispose or employ the same, to generall creatures beget or bring forth any new creature, cõtrary & against his own nature: or to make it valuable with the least humaine and reasonable Creature that euer was, or shall be borne.

Let vs looke further, & see whether we can find any other benefits, if these be not sufficient to satisfie vs. And as we began at the lowest, so let vs ascend vpwards. Aboue the Ayrie Region, The Moone which lighteneth the night, gouerneth the sea, tempereth the heate, & comforteth the vital powers, made by the prouidence & cõmand of the creator, hath her seuerall world or Orbe, wherin she moueth. The like is holden of the other mouing stars, & fixed stars, the very Cope of heauē, wherin they are placed. The glorious Sunne it selfe, placed in the middest

of the heauens. Behold and looke vpon them, their innumerable company, their admirable beauty, their seuerall employments, courses and vertues: They all are ignorant of their owne natures, vertues, vigors, places, beauties, statelinesse, and disposes. They are the admirable workes of God, shewing forth his glorie vnto men. Al these also serue only to the benefit and vse of men, and none other. The Sun to visit & comfort all the corners of the earth, in one yeare: neuer ceasing nor standing still, vnlesse it were to make the work admirable, & the workmaster and cōmander more wonderfull, it stood still in the time of *Iosua*.

They mooue once in thirty daies, making her reuolutiō, & al ꝑ rest of those celestial creatures, in their times, order, nūbers, & places, mouing with such harmony, consent, and agreemēt, to deuide the yeare into Somer, & Winter, Spring and fall: as wel to chasten the earth to make it fruitfull, as to comfort the hearbes and grasse, to make them growe: as well to ripen and gather the fruites of the earth,

as

as to sowe seeds, and set plants: to diuide the day and the night, and to proportion the times and season. They all keeping their own natures in their certaine number, their motions within the limits of an appointed place: And their courses and reuolutions, iust at their appointed time. So that in all this whole host of heauen, there is no manner of stirring, staggering, mouing, or disordering, to the point of a pin, in respect of place; nor to the least instant, in regard of Time: after they were once placed, & set to take their spacious iournies.

By the comfort and vertue of these, are all the inferiour bodyes, comforted, cherished, relieued, succoured, and made able to performe their seuerall duties. All these benefits hath God made to supply and serue the turne, and vse of man. Behold, and looke vpon them with admiration! consider whether they bee not aboue the conceite of all capacitie. Will any mā affirme, that these are not enough and sufficient, to nourish, feede, succour, and preserue al the race of mankinde: yea

euery

euery one, as well the meaneſt as the greateſt.

Surely none, neither can nor will deny this to be true: And yet we ſee dayly many thouſands want, famiſh, and pine to death, for wāt of theſe earthly neceſſaries. There muſt needs bee a fault in diſtribution & diſpoſing of theſe benefits, or els none ſhuld not wāt: for God in his diuine wiſedome, in the creation, hath not appointed any ſuch place of ſcarcitie, nor any number ſo to periſh: nor any time when any ſuch miſerie ſhould befall. This Extremities muſt needs then proceed of ſome wrong courſe, order, or diſpoſition amongſt men, in the diſtribution of his benefits: for al the reſt of his creatures haue not departed one iote frō the worthineſſe of their firſt creatiō.

Reason abused.

Well, to proceed, there is a greater benefite then all theſe; and that is the reaſon, vnderſtanding, and witte of man; whereby hee knoweth all theſe things, their vertues and effects: and thereby of his owne proprietie and right, hee commandeth, diſpoſeth, ordereth, and enioyeth,

eth, these lower creatures, as it serueth best for his turne and vse.

What is it to bee of neuer so great power, value, vigor, or worthinesse, to such a subiect, as neither vnderstandeth what it is of it selfe, nor what vertue is in it selfe: nor to what turne it serueth? labouring still for others, and taking no pleasure therein it selfe.

This is the condition of the Sunne, the Moone, the Firmament, and all the whole garnished and rich decked skies, with infinite numbers of Starres. And of all the creatures in this Sphere of Elements, they are: and yet they know not, neither what, nor whereof, nor to what purpose they are: what then auaileth this glorious richnesse vnto themselues? Surely nothing.

This doth wonderfully exalt the creation, worthinesse, and estimation of man, and of his reasonable soule: yea, of the meanest of all the race of man, aboue all these creatures, either Cœlestiall or terestriall; in that he vnderstandeth them all,

and

and enioyeth the vſe, benefite, and profite of them all. May not this ſerue for for a concluſion, and moue the hearts of men to be very carefull, how they either vſe, or abuſe the bleſſings and benefits of God? leaſt in gathering too much, it turn to wormes, as *Manna* did in the wilderneſſe: or to Quayles, and it become the deſtruction of the eaters thereof, in ſtead of nouriſhment.

Theſe benefites God hath beſtowed on Man, principally & chiefely to ſerue his turne, and to inſtruct and teach him, in this firſt *life*, which ſhall finiſh and ende. Behold, there are further matters, and benefits beſtowed and prouided for Man beſides theſe; the meaneſt, farre exceeding the greateſt of theſe: They are ſuch, as I dare not define or treate of; and therefore with reuerence leaue them to the Readers conſideration, with ſuch deſcriptions as they are left to me. They are ſuch, *As the eye hath not ſeene, the eare heard, nor the heart of man can conceiue.*

The ſecond life.

Oh, ineſtimable riches, peace, plentie, ioy, fulneſſes, which God hath prouided for

for this immortall, reasonable soule, if it vary not from the direction of the Creator. And are not these yet sufficient? but man must needes be medling with himselfe, patching, and playing the tinker, or botcher, vpon some imagination of his owne, and so marre all: which the the auncient *Philosophers* hold to be the reason, that man was cast out of the company of the Gods, into this lower, base, and corruptible Sphere of the Elements.

This is not all, *I* say, that God hath done for man: for beside his creation, he doth still by his holy hand, vphold and support him, he hath receiued him to fauour, being abiected for vsing the creatures of *God* contrary to his ordinance: he hath set his holy Angels to preserue & defend him: his only Son to loose his life to redeeme him: his most gratious holy spirit to be his comfort and consolation. A fulnesse of all benefites in this life: and eternall ioyes in heauen, &c.

Prouided alwayes, that wee doe not vse his creatures, to vnnatural, vnlawfull, or forbidden vses, or employments. This

is

is the happie estate of reasonable man, if he containe himselfe within his bounds: All the worlde will confesse no benefite or blessing can be added vnto it.

Let vs not therefore seeke to alter, change, charge, or incomber, the course and way, the Almightie power hath appointed in these things: least it turne to our vtter confusion. Let vs not wrong our reasonable soules, therefore: but schoole and instruct them, in such rudiments as may preserue their worthinesse.

Reason is the Founder of Arts.

BY the precedent Circumstances, it appeareth, that among all the creatures vnder Heauen, (man onely excepted) nothing is seene to bee made for it selfe: nor man onely for himselfe, but for the seruice of God. The Sunne shineth and heateth, but not for it selfe. The Earth beareth, and yet hath no benefite thereby. The Windes blowe, and yet they sayle not. The Fire burneth, and yet feeleth not his owne force.

The

The Water beareth the ſhippes, and yet knoweth not the waight thereof. All theſe ſerue onely to the glory of God, and benefit of man. Behold therfore, how neere God hath placed man vnto himſelfe: nay, what plentifull prouiſion hee hath made for ſuſtentation of this ſenſitiue life, and the neceſſarie vſe thereof. The Sunne warmeth the earth: the earth nouriſheth the Plants: the Plants feede the beaſts, and the beaſts ſerue man. So that the nobleſt creatures haue neede of the baſeſt, and the baſeſt are ſerued by the moſt noble: And all theſe by the diuine prouidence of God: wherein as there can bee nothing wanting, ſo thereunto there may be nothing added.

Now for the better diſcouerie of what dignitie, honour, aduancement, benefite, and ſupply this ſenſitiue life hath, by the vſe and imployment of *Reaſon*, which is an inſeperable qualitie of the immortall Soule, let vs diſcend a litle into the Arts, whereby *Reaſon* doth ſupply the defects & miſeries, which otherwiſe this life muſt abide: which in reaſon ſhould

shoulde moue the hearts of men to vse these temporall blessings, in such a temporall measure, as they might supply and serue the turnes and vses of all the race of *Mankinde*. As *I* meane not to euery one a like, so it is no equall sharing, that some shoulde haue all, and others want, *If* wee consider but this one thing, that by the admirable reason of man in his first creation, he did sodainely giue all the creatures of *God* seuerall names, and still retained the memory of them when he had neuer seene them before, here began the Arte, Memoratiue, and all other Artes, which afterwards had almost perished, and beene confounded.

Hermes taking consideration of these things, saith; *The Sun-beames of God are his actions: the Sun-beames of the worlde, are the natures of things: And the Sun-beames of man, are his arts and sciences.* Whence should he learne, teach, or vnderstand this, but out of that reason which then remained, though imperfect and impayred. By which reason, he was led to acknowledge the diuinite and omnipotencie

nipotencie of God, being more then many men wil at this day acknowledge. But to proceede to the Arts, albeit they are well knowne, yet let me recite some particulars. By Reason, first the generall knowledge is attained. Then Reasō hath proportioned things into diuers parts: First, in consideration of their natures, & worthinesse: secondly, in cōsideration of their numbers and places: thirdly, in regard of their vses and employments. So hath Reasō left nothing vnproportioned which she hath set down, and concluded by Arts & Sciences. By *Grāmer*, ꝑ course of true speaking: by Retoricke the māner of perswasion: by Logicke, the true proportion of reasoning: by Musicke, true consent of Harmony: by Arithmaticke, the proportion of numbering, adding, diminishing, augmenting, and diuiding. By Geometry, the manner of euen & infalible proportioning: all these come of *Reason*. The petty, nay rather the great helpes towards the effecting of these things. The inuenting, the making, and fashioning, of the tooles, instruments, and

preparations that serue to these vses. The making of pen, inke, paper, letters, sillables, words, edge-tooles, notes of musick, flat, &c. cards, wheels, loomes, milles, the mecanicall Arts, of Weauers, Tuckers, Spinsters, Tailors, Smiths, carpēters, sawyers, ioyners, wᵗ diuers other of ꝑ like quality. All these and many others, haue bene drawn, takē out, & proportiōed by ꝑ noble, & famous arts of arithmatike, & geometrie: which are neither so highly esteemed nor vnderstood, as they deserue: for the more neerer reason (with a reuerend care of ꝑ creator) searcheth into these causes, the more neerer doth it bring the soule of man to the principal Artifex and maker of them. Let vs proceed a little further: By the motion of the Sun, which surroundeth the world in 24 hours, they haue proportioned the circumference of the world, to be 360. degrees: they diuide euery degree, into 60. miles: with many other such diuisiōs, which I omit. By these Arts, they haue found that the sun in the whole yeare, maketh her furthest point, both toward the North, and South pole: and thereupon they haue diuided that

time

time into xii. monethes. To euery of these twelue monethes, they proportion an appointed number of daies; to euery day, 24 hours: to euery houre 60. minutes. And so reducing these learnings to one point or head, they proportiō as wel Latitude and Longitude of place, as motion & passage of time: together with the influence and aspects of the planets and starres; in such sort, as if this mistery were vnknown in any mans vnderstanding, it were impossible to be found out. And because the sun passeth alwaies frō the East, to the West, and neuer fully reacheth to ꝑ point of the North, or South, they haue determined, & diuided the world into 5. seueral zones. The 2. remote parts of North, & South, they call the cold parts: ꝑ middle, they cal the hot or burning zone: the other two, are the temperate parts. To this they haue likewise added a girdle, that goeth ouerthwart the hot & two temperat zones: diuiding the same into 12. equal parts, ascribing a seueral Lord, or Gouernor of these houses: limiting the sun 30. daies trauel, to passe throgh euery of these same: wherby many other admirable & necessary lernings

And out of these Arts, it is well knowne, they haue truely set down the Eclipses of the Sunne and Moone, the reuolution of the Starres, stabilitie of the North, and South poles, & the motion of the others: by which, all nauigation is maintained: the compasse, carde, & needle, proportioned: nay the ship it selfe, and all other buildings, both of land and sea, deuised, framed, & fashioned: Al coūtries known and seuered, and euery mans possession diuided, one from an other: Astronomy, and Astrologie, haue taken their foundation there. And how much the Physitians knowledges are increased thereby, or what defects they would finde by the want therof, let themselues iudge. But to be short: These Arts are the onely and true directors of the whole course of mens liues, as wel in gouernment, as obedience: in distribution, as well as in receiuing: for there being diuersitie of honours, places, dignities, and worthinesse, so ought there to be a measure and indifferency, in proportioning their contributions. Many thousands of admirable

blessings

blessings would follow Reasō, if measure and proportion were truely kept. For then should the King haue the supreme place: The magistrates, their due honour. The subiects true and equall iustice: and euery man his owne right, without controuersie, checke, or controlment. But Originall reason is so weakened and impaired, that these things are not to be looked for: mens natures are preuaricated, and intemperate desires so bent to disorder; that poore Queene *Reason* hath little place, and her proportions little esteemed, and lesse vsed. *Reason* of it selfe discerneth, and concludeth, that the heauens are imbowed like a vault about the lower parts. And the lower parts, circumualated and incompassed within the heauens conuexitie. The earth, as the flower or planckes to goe vpon, and retaine the massie bodies of men, and the mighty inuolued numbers of Creatures, there on residing: And the heauens as the wide drawne, and large extended Canopie, to couer all these, with many included essences and beings: all seruing to exercise

Reason withall: the more fully to apprehend the incomprehensible greatnesse, goodnesse, & bountie of the Creator, and the worthinesse of mans originall Creation. But as is before discouered, this perfection of Reason, & innocencie is lost: corruptiõ is crept in, and taken vp right and true *Reasons* roome: and had so much impaired, blemished, darkened, & obscured, *Reasons* faculties, that euen the arts themselues, were almost forgottẽ, & put to obliuion: & great labour hath bene vsed to reuiue, recontinue, and vphold, or make knowne these former Arts and Sciences.

Concerning this point: Let vs take a short viewe of the beginnings of creatures. All things had a kinde of perfectiõ, yet subiect to imperfectiõs. As creatures, to a Creators command. Then the first declination & laps, after the Creation, which hath ouerthrowne the sincere pureneſſe of Reasõ. The feare of punishment, for that offence, hath exercised mans reason with many incomberments, and caused a kind of deciſling, to continue the rememberance of such parts of

reason

reaſon as then remained not vtterly ouerthrowne. Vnto which, I adde two other decaies: the ouerthrow of ꝑ world by the floud, & accurſedneſſe of the earth at that time. And the confuſion of languages at the ouerthrowe of the Tower of *Babel*, being in māner Arts deſtruction. For after this time in many parts of the world, Arts & Sciences were almoſt vtterly vnknown; & ther dequired a new time, firſt to learne & vnderſtād languages before Arts could be taught: & few remained in life, that had the Science of teaching: or at the leaſt, for the diſpercing of arts, for that there was then no ſuch common vſe of letters, as of later time, for that reaſon had not then diſcouered the Art of printing: beſides, the amazednes of that cōfuſiō of tongues, cauſed the inhabitāts of the earth to diſpoſe thēſelues into coūtries vnfurniſhed, with other fruits, then ſuch as ꝑ earth of her owne accurſed nature did produce (*none ſuch as were in the original Creation*) & ſo men had enough to doe to prouide thēſelues food & apparell for many hundreth yeers: ſo as beſides the forgetting of

the vse of Arts, there scarce remained so much, as the vse of tillage and manuring of the earth, to succour and defend mens liues: by which meanes Arts remained raked vp, as fire vnder ashes, not cleane extinct, yet seeming not to bee: In so much as it is reported of those parts of the world, wherein as well the Greekes and other nations liue, that *Philosophie* was first discouered by *Pithagoras*: long after whose time the *Romanes* are holden to be ignorant thereof. *Seneca* saith, *Philosophie* was not found out aboue one thousand yeares before his time, *Socrates* is said to be the first, that brought it from studie to practice: which is not much aboue two thousand yeares since: for which he is so holden in admiration, as he is said to haue brought it from heauen to earth: and thereby to haue taught men how to gouerne themselues, and others: yet these learnings had their Originalls before, though they attributed the to *Pithagoras*, as the beginner thereof: arguing their owne ignorance: for *Pithagoras* learned his skil from *Conchedie*, and

Plutarch in Isis & Osiris Iamblicus in libro de misteriis. Cap 1.

of

of the Iewes: *Plato* of *Sechnuphis*; *Eudoxus*, of *Conuphis*: and al these of the disciples of *Trismegestus*: who out of his own bookes manifesteth, that he learned it of *Moses*. *Thales* is said to be the first that taught in Astronomy to the Greekes: *It* appeareth as wel by his own as other mens workes, that it was taught him by the Egyptians: & to the Egyptiãs, by the Caldeans. And if *Belus* as *Plini* reporteth, were the finder out thereof, yet hee hath the same from *Abraham*, in whose time he liued: wherin *I* obserue, that many contentions haue bene about the beginning thereof, to aduaunce the honour of their owne Countries. But howsoeuer, it is most true, that the perfection of those Sciences and Arts were lost, & in manner put to absolute obscuritie and oblition. For it is said that *Clearchus*, who liued a thousand yeares after *Moses*, did visibly and with his eyes, see the Iew of whõ *Aristotle* learned his Philosophy. And it is reported, *Phythagoras* and *Plato* had their learning from *Mercuries* Pillars, & so that the knowledge of these Arts, Sciencies, and

Laertius in the life of Thales.

Thales in his epistle to Pherecides.

lear-

learnings, haue bene long discõtinued in the world, before they were receiued: and specially to these latter parts of the world: for it is saide, that for the obseruation of the *Eclipses* of the Sun & Moone, *Anaxagoras* was put in prison, and *Protagoras* was banished *Athens*. Nay, it was so obscured, that *Thales* is said to be the first that obserued the North starre: and that *Phythagoras*, first discouered the morning and euening starre to be all one: and the describing of the Zodiacke to go a skew. And that *Solon*, first found out the Moons reuolution to be within xxx. dayes: and that *Archimedes* out of many obseruations, made the first description of the Spheres: and that the obseruation of the Planets, was not discouered in many yeares after. In so much that it is said, that the very account of the yeare was vncertain and confused, in those parts where he raigned and was Emperour: which is well knowne to be ouer the most part of Christendom. And it is absolutely resolued, that within much lesse then two thousand yeares, none of these partes of the

Plin. lib. 2. Plutarhe in the life of Niceas. Quintilian. Lib. 2.

the world had any Quadrant dyal: or distinction of houres, times, or places; vpon any methode of learning: all which may very sufficiently shew, that the vnderstanding and Arts, were in maner forgotten and left in obliuion: and yet notwithstanding alwaies remaining in it self, though blemished & obscured. And for the Arts of *Arithmaticke* and *Geometrie*, they are fathered vpō *Pythagoras*, *Endoxus*, & *Euclides*: who wrote but in late time, in respect of *Moses* or *Tresmegistes*: but yet the same learning wil conclude, ȳ though the arts were obscured, yet they remained from auncient times, long before: and euen from the first Creation. And as for *Rome*, with his great antiquity, they had no knowledge in Physicke, vntill the Cōsulship of *Lucius Aemilius*, and *Marcus Liuius*. At which time, *Archagatus* the Gretian, was made free of the Cittie of *Rome*. Which sheweth that these barbarous partes of the world, had not till that time recontinued or reuiued the worthie knowledge of honorable Arts. But endeuouring to reduce my purpose, to as short a con-

About 120. yeares before Christ.

a conclusion as I may, I will omit further to dilate, concerning the original worthinesse of arts, and sciences, and their necessary vses and emploiments; and hast to the next point, that offereth it selfe to bee handled: holding this opinion, that the reason, depth, and necessarie knowledge of these arts, are knowne to fewe in these parts of our world. And that many haue an apparance of knowledge, and yet faile of the substance which hath seduced and missled many men, and sundry matters, to the great wrong of right and true reason. Therefore giue me leaue to distinguish betweene things aboue nature, things naturall, and things against nature, which will giue great light to the point of this argumēt: and desire that mē wil not attribute to thēselues, that knowledge of arts, whereof they are ignorant: And that the ignorant will not condemne the Arts which they know not: for it is truely said, *Scientia non habet, inimicum nisi Ignorantem.*

Things

Things aboue Nature, and naturall.

BEsides the former reasons, that it was long before this part of the world had the vnderstãding & vse of Arts, which are the contriuers of ciuill gouernment & order, as reason hath composed, & disposed them. *Cæsar*, in his Cõmentaries saith, That in his time *Germany* was continually a Forrest, wherein a man might haue gone fiftie dayes iourney, before he could see any end of it: and that the people thereof were sauage & beastly, offering their children in sacrifice to their imagined Gods. Which caused that the Romanes in many yeeres after, durst not aduenture farre ouer into that Countery: Wherevpon it is conceiued, that all the auncient Townes and Cities, which stood vpon the Riuer of *Rheine* and *Danowe*, toward *France* and *Italie*, were erected and built for defence against the Germanes. For euen in the time of *Tacitus*, liuing in the time of *Nero*, and

and sithēs the *Germanes* were a rude, ignorant, and vngouerned people. As these parts of the world were vnskilfull of the Arts, so such as trauelled to vnderstand them, and were able to teach them, liued so farre as *France*, *Italie*, *Spaine*, *Germany*: And these North partes were scarcely knowne to them, as appeareth by *Eporus*, the most diligent Historiographer of those Ages. For he speaking of *Spaine*, or *Iberia*, writeth thereof, but as if it were one Towne: which argueth he had slender knowledge thereof. It is written, that *Orpheus* drewe the Greekes out of their Forrests and Fiens, about the time *Troy* was besieged. This worthy and famous seruice did *Orpheus* performe, by the arts, sciences, and skill he learned amongst the Egyptians: whereby first hee laid aside his owne sauagenesse, and after vndertooke to direct & gouerne others: which doth much aduaunce the estimation of these noble Artes. It would require a long discourse, to set downe the diuers opinions of the dispearcing of Arts, Sciences, & gouernments.

Theucidides Lib. 1.

Orpheus in his Argonants.

Some

Some affirme, *Abraham* first taught Letters or Characters. Others, father it vpon *Moses*, or at least, that hee first taught the Grãmer. If it were discouered, to what perfection these things grewe, or how yong or greene they were, in the time of *Zoroastres*, *Scyonians*, *Ogyges*, *Ninus*, *Amoses*, *Calisthenes*, *Ptolomie*, the *Hebrewes*, the *Chaldeans*, *Egyptians*, *Assirians*, *Medes*, *Persians*, and *Phenicians*; It would not much serue to excuse the Countries, in those arts and sciences. For they not knowing our parts of ꝙ world, could hardly informe them in their learnings, by reason of their vnknowne and remote parts.

Besides, it seemeth they were but in the beginning of the discouery of these Arts: they vnraked the ashes, and opened the fire, and by the light which they tooke, many haue since lighted their candles. For it seemeth, their meanes of spreading abroad their learnings, was very hard, in that they were enforced to write their minds by Characters: made vpon leaues, barkes, ryndes of Trees, and Stones: In so much,

much, as it is written; That in *Babilon* certaine obseruations of starres, were written in Tiles or Bricks. By these it seemeth, that Reason deprined of her ornaments, hath striued to set vp, and erect Schooles and Vniuersities, for the reuiuing, and recontinuing of these lost, or obscured sciences, and worthy knowledges: for the well ordering of men, families, kingdoms, countries, & nations, which in time by trauell, hath bene brought amongst vs, from the Center or first place, where they were taught, being by coniecture of the learned, in *Mesopotamia*, the Mount *Taure*, or in the Wildernesse of *Semar*, where the Arke first rested, & *Noah* first landed, and inhabited.

It is saide by *Vines*, that *Politian*, did spend his whole life, part in scanning whether he should pronounce *Vergilius*, or *Virgilius*: *Carthaginences*, or *Carthaginiences*. *Primus*, or *Preimus*. And despising all worthy sciences, and orderly course of gouernmēt or rudimēts, he spent the rest of his time, in making filthy *Epigrams*. I feare there is much time bestowed in this

this age, in as vaine & idle courses, which might be bestowed to the learning of better arts and sciences, more commendable for themselues, & more profitable for the common wealth. For if it be well obserued, what honourable exployts and famous Acts haue bene brought to passe in the order of wars, in the gouernment of countries, and ciuill courses of life, appeasing of controuersies by these estimable Sciences and Arts, which the most wise haue euer had in admiration, as *Tully* concludeth. That man saith he, that first gathered together dispersed men, was surely a great personage. So was he (saith *Pythagoras*) which first gaue names to things, and which compounded within a certaine number of letters, the sounds of mens voices, which seemed to be infinit; and which marked the courses and proceedings of the wandering starrs: & which first found out corne, cloth, buildings, defences against wild beasts, and the rest of the things that make our liues the more ciuill. These things may be attributed to

Cicero in his first booke of Inuention, and in his first booke of Oratory.

Things aboue the Nature or Reason of man.

the nature of mans reason, and reason of mans nature. But to make and Create of nothing, so worthy a Creature as man is aboue nature: which *Cicero* considered, when he said: There was a certaine might or power, which had a care of mankinde, and which would not haue begotten him, to fall into the mischiefe of endlesse death, after he hath outworne the great and innumerable aduersities and toyles of the world: For, saith he, *We be not created by hazarde.* Which sheweth directly, that *Cicero* did reach into an vnderstanding, that there was a greater blessing and perfection in the creation, then retained in the nature of man: for he conceiueth, that neither misery in this world, nor the mischiefe of an endles death, were the ends vnto which such worthy Creatures were first made. His Reason could extend to vnderstand a Creating Nature aboue nature. For he that maketh, cannot be the same thing he maketh: nor of the same quality: but of a farre more worthy.

Things naturall.

And so will I leaue to speake of this supernaturall

pernaturall cause, as the maker of the rest: and steppe lower to the next point, of things naturall.

To bee briefe in this point, because the natures of things are in some sorte before discouered; I wil only touch some fewe points.

This great worke-master and Creator of things and natures, hath appointed their kindes, natures, conditions, and effects: their increases, generations, and propagations; for hauing set the Heauens in motion, they continually moue without ceasing: but in this, there is noe increase, nor generation.

There is still but one Sunne, and one Moone: notwithstanding all the coniunctions since the worldes beginning.

There are no more Starres then were made at one instant.

And so these bodies were ordained to continue their first numbers, places, and motiõs, wout increase: according to their true natures. And these motions proceed

of nature it selfe. The earth bringeth forth the vegitative things, but not by generation. The sensitive things increase by generation, all cõmencing from a beginning of things of their owne natures: which sheweth the worthinesse of this Creation, and the admirable worke that so infinite numbers of things should bee made of nothing: and so admirably composed, and put in order by a worke-master, that had neither matter, stuffe, instrument, model, nor patterne for the doing thereof.

Things against nature.

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I Mind not to speak of the miracles that haue bene done in the times of the Patriarks and Prophets, The incarnation of Christ, his fasting, & other the works of God, in the old & new Testament, which are aboue our nature. But to touch these things that Reason may descend into; It were against the nature of the Sunne, to leaue his motion, or loose his light: or of the Moone, to bring forth sons or daughters:

ters: The earth cannot be metamorphosed, or turned into an incorporiall substance, neither is it her nature to produce or bring forth beasts or men: for creation hath appointed euery kindes a seuerall manner of increase. The Fowles of the Ayre doe not bring forth swine, nor the Tyger ingender Doues, nor men beget Bears or Lyons: men cānot be Gods. It is impossible for the soule of man to cease or giue off his being, & to be of the same nature, The Hynd cānot bring forth egs, nor the Ostridge be the Dam of the Roe Bucke. Euery thing hath his appointed nature, which it can neither change nor leaue. And because we haue spoken before, of number, place, and time, let vs in this place consider what they are, or at least what they are not, The better to discouer their employments, they are not as is before recited, any matters, substances, natures, nor essences, in respect of themselues: neither haue they power to procreate or bring forth any thing, They are onely the vessels, engines, moulds, frames or organs, wherein

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things are cast, fashioned, placed, sorted, and ordered.

Out of these, in respect of nature, can proceede nothing: no not so much as themselues, issue not, nor come not of themselues: but are respected, according to the motions, course, order, or number of creatures, that passe in, by and through them. If a man shall offer to bring vp the Foxe whelpe, among the sheep, euen from the first time of his littering: It is neither the placing him among these creatures, nor the vse of time, will qualifie his greedy nature of deuouring his fellowes. The like may bee saide of all other Creatures, and their kindes and natures.

It is against nature, for Creatures of one kind, to destroy one an other: which is a great argument of preuarication of the nature and reason of man; in that they cease not continually and against nature, to worke one an others confusion. Let vs proceed a little further: & set these three, number, place, and time, to work simply of themselues: they neither ingender, nor bring

bring forth any things: albeit, in them, and by them, that is, in their moulds, infinit numbers are generated and brought forth. Let vs sprinckle a fewe holy considerations in these causes, to make them the more sauery; least striuing to set our corrupt reason ouer high, we cast it to the dust. As in the first Creation, it was against nature, that there should be any imperfectiō, or foule matter, or defect, created in mans nature: So now, nature being corrupted, & altogether polluted by disobedience, It is both against, & aboue this corrupt nature, that any perfection should remaine in man: Albeit, there are that maintaine a sparke or remnant of perfection, of the first originall nature, to remaine: whereby it may againe worke his former perfectiō. This is against corrupt nature: as much as to sunder & take apart wines from water, after it is once mingled: for no polluted thing entred into the substāce, can afterwards be clensed from this polutiō: as ỹ dye wil neuer be taken cleane out of the white cloath. It is to be obserued, that Christ in ministring

the Sacrament of his blessed bodie and blood; First he brake the bread, and they eate it: and then hee gaue the cuppe, and all was done, whilst he was really and personally amongst them.

It is vnnaturally holden, that they did really and naturally eate his very flesh, and drink his very blood: This is against nature.

First, it is against the nature of a Sacrament, to be the thing which it representeth: or for the thing signified, to be the signifier, or betokener of that which is signified. Then it is against nature, that Christ as he was very man, being present and personally among them, performing this office himselfe, should at one instant be, & not be. For, as he was mā, so was he local. Now to deliuer himself, & to be eaten, and yet remaine in the same substāce, of and by himselfe, at the same instant, is against nature. Besides, that he should so exhaust or drawe his most precious blood, that whē the bread (which they intēd to be his real & māly body) was eatē, there

there ſhould bee therein no parte of his bloud: and more, that himſelfe ſhould be at one inſtant abſolute man, & at the ſame inſtant, ſee himſelfe viſibly eaten with the teeth of men, in diſtinct and ſeuerall places. This is againſt the nature of the manhoode, and ſo againſt both. For Sacraments are not miracles, nor natures to bee chanaged. Beſides, in miracles, things did not at one, and the ſame inſtant, containe two ſeuerall natures: nor one nature in two ſeuerall places: as in the miracle at the mariage: as long as the water remained water, it was not wine: and after it became wine, it was no longer water: neither was it wine and water, all at one inſtant, though turned in leſſe then a moment: neither was it water in two ſeuerall places, nor wine in two places, otherwiſe then by diuiding it into ſeuerall cupps or veſſells. I make bolde to giue a touch of this miſterie, which I holde to be of deeper conſideretion then mans reaſon can reach into: which being a matter of ſpirit, cannot be apprehended but by the eye of the ſame ſpirit, hauing regard to the ſecōd life before ſpoken of. Herein *I* obſerue, if men

be

be so bold to rack and straine these great matters, what is it that they will leaue vntempted in the lesse & meaner causes? In the cases of Alchemy there is some reason (though the opinion thereof hath ouerthrowne many men) for that they propone some matter to worke, and some course of natures for incorporating and increasing. But such as will graffe on a dead stocke, long seperated frō the earth, a quicke graffe or impe, and expect that the same shall prooue a tree, is deceiued, for it is against nature. Likewise, If any man will sowe egges in the ground, or set corne vnder a hen, hee will hardly finde either Chickens, or haruest. In such sort are the natures of things tide to their particular sorts, and meanes of increase, that necessitie will enforce nature to vse her owne meanes, and manner of increase or generation.

Alchemy.

An example of an vnnaturall product.

Let vs proceed to an example. There is an opiniō, that the earth would in time, bring forth all the mettals that are in her bowels,

bowels, fully refined and pure, without Phesies or drosse: But either the curse hath so weakened her naturall heate, or els she is not permitted her time of bringing forth her brood, which hath caused Arts to trie conclusions. If this be admitted, what will follow of the next question? In this case, though time bee not agent, nor the passiue part thereof, yet you must giue this great bellied Lumpe, time to worke to perfection, and bring forth her great litter, brood, or spawne. But it will be answered, that Reason and Art, hath found a meanes, how to helpe Nature in this cause, and to supply the defect of heate by fire, for separating of the purer mettal from the drosse. Admit this, yet it must bee yeelded, that these Mines were substātially in the bowels of the earth: who in time as is affirmed, wold haue brought thē forth, so as Reason and Art, had to work vpon. And in this case, you must likewise giue Art and Reason, time to worke their effect, and that by degrees and meanes: so that Reason nor Art cannot worke, but vpon substances,

and

and by meanes, which in the ensuing example is not allowed. Ther is great difference betweene the Theoricke & Practicke part of any thing: or between matter of bare imagination and conceipt, and matters of substance and truth: betweene words and actions: for a man by contemplation may behold many thousand places in a moment, and set down a thousand proportions in his minde in shorte time: conceiue a iourney of ten thousand miles by Sea, with all the bowings and turnings: But come to action, and you shall finde another worke and labour to performe it. A man may by conceipt and in figures, set down ten thousand millions, to be deuided betweene a hundreth thousand men: but hee that shall come to action, must haue mony in his purse; words will buy no meate in the market: neither will fantasie build Churches, although it set down the proportion & modell. Contemplation, conceit, and art, may plot & set downe, how or what to doe: but substance, matter and art, must performe the action. These words, A thousand pounds writ-

written, wil not pay one penny: although Art hath found a way by letters to signifie or demonstrate such or any other sum: Arte hath founde out by bills, bonds and specialties, to giue assurance for money: but when it commeth to payment, there must bee materiallie money, or valuable matter, to make satisfaction. It belongeth to Art onely, to proportion, but essentiall money must make satisfaction. By these it appeareth, that God hath prouided substantial matters to passe from man to man, or to be vsed by man. And Reason hath found out Arts, to proportion & rate the same. Besides this: by the obseruations before remembred, ther are sufficient things created to serue the turne of men, in such liberall and plentiful sort, as they shal not need any new inuention, to create or raise benefite by fantasie, imagination, or any new sought deuise, which wil deceiue like dreames: they are like witchcrafts & enchantments, seeming good, & yet in truth abhominable. Let vs in this poynt, consider one maine & principal vsage, which nature nor Art, can make to cohere with

Reason.

This is the maine point against Nature.

How mony should produce monie.

Reason. And that is, that money should produce and increase money: *I* would in this case willingly know, the father and mother of this newe increase. First, let vs goe to the nature of the mettal, bee it either siluer, or gold, and drawe from thence, what reasons we may.

After that the mettal is taken out of the earths belly, it can be no longer her child, neither can she nourish or make it grow. And being once ripened, purified, and brought to perfection by Art, that is, by fire: It can then neuer come againe, to be nourished by the earth: for that the mother, which is the Sulphere, is drawne from it: And if you would put it againe into the earth, you cannot giue it such a mixture of Elements, as to make it growe.

If the *Alchimist* can doe any thing with it, let him take the benefit for his labour: But *I* would not haue ignorant men troubled therewith. *It* is an Art vnfit for them, and mee to deale with all.

But to come neerer to the point: there

is

is a deuise that Time should cause money to yeeld increase: wherein they are driuen to vse the helpe and labour of man.

This will not serue the turne, that also it is vnnaturall: for albeit, the labour of man may obtaine benefit: yet *Re veram*, there is no increase of the qualitie, quantitie, or nature of the gold or siluer: But the vse that a man hath thereof, must make something deerer, and of more value, then nature or Arte hath made it. For though Art hath refined it, yet cannot Art increase it: but here is the fallacie, a man is driuen thereby to purchase his owne labour, a very vnnaturall thing. Vsurie.

For by Nature and Reason, euery mans trauell should bee imployed, for the seruing of his owne necessarie turne.

This is one of the cases *I* spake of before: that men not contented with the things of Gods creation, according to their owne values, will set God to learne, as if hee knew not what hee had done: and willl adde further prouisions and

and meanes then euer was ordained of God. Out of these reasõs, it may be concluded, that the rayſing of increaſe vpon bare mony, is vnnaturall: and the meanes vſed to raiſe benefit thereby, is an other courſe then was originally appointed by God, and ſo directly againſt nature. The conſideration whereof, ought not to be ſlightly regarded, becauſe God hath left nothing vnprouided that is requiſite for the vſe of man.

The Lawe wronged.

But there are, that ſpare not to lay a very reproachfull ignomie on this kingdome, of the vſe of employing, and diſpoſing of mony, to benefit and great increaſe, aboue the principall, by the way of vſurie. And that the lawes of this kingdome, either alone, or at the leaſt tolarate ſuch taking of vſurie. See how reaſon and truth is wronged. In whoſe defence I am occaſioned a little to digreſſe, & borrow leaue for a fewe words, touching that point. *Cæſar forbad that an Vſurer ſhould be accounted a good or honeſt man.* This vnderſtanding in all likely-hood continued a thouſand yeares after that. For *Gennilo*, chiefe

chiefe *Iustice of England*, one of the anciensst Writers we haue, in the time of king *Henry* the second, censured the goods of an Vsurer, at the time of his death, to be confiscate to the King: the name hath beene so odious, that they were not admitted ciuill societie or Christian buriall.

I meane not to insist much vpon this point, and therefore I referre the Reader for his satisfaction, to peruse the margined Statutes: wherein he shall finde the trade, to be holden accursed and damnable. The Trader is odious, and the vse therof vtterly forbidden, by all the lawes that euer were made in this Kingdome, concerning that matter. And whosoeuer will enter into true vnderstanding of the reason, whether it doth benefit or annoy, shall be driuen to confesse, a great deuasting of the subiects estate therby: which in this place I meane not to handle. Yet seeing it is so repugnant vnto nature and reason, let me craue pardon to goe a little further in this matter: and vnder reformation, to expresse such reasons for confutation of an error, which I hold to bee maintained in this point, and furthered,

Statut. de Iudaismo. 37. H. 8. 9. 13. Eliz. 8. 35. Eliz. 3.

and succoured vnder the shadow of a clause in the law: In which behalfe, because demonstrations are very fit courses to discouer the reasons, as well of actuall, as intellectuall things; I haue composed 2. Tables: The first, discouering the fallasie: and the second the truth: Which course I take, for that I finde falshood will euer vanish, when truth commeth in place. The point is this, It is holden that the Lender vppon Vsurie, may take at one months end his principall, and a twelfth part for the vse, being the highest rate he might haue taken, if he had forborne his princiall and vse money a whole yeare: and so for more or lesse time; so he take not his vse before the principall: and his contract be not to continue after the taking of his vse. As the point is hard to be discouered, so can I hardly admit my selfe to meddle therewith: whereby to open the way into this seeming Labyrinth, which not vnlading I hold to be plaine. Before I come to the Table, let me set downe the words that they build vpon. *No man shall take a-bone* 10. *for the forbearance of* 100. *for one whole*

The like for 3. 6. or 9. Moneths, apportioning the vse, as if those were perfect times to diuide by.

37. Hen. 8. 7.

whole yeare, and so after the rate, and not aboue: of, or for a more or lesse summe, or for longer or shorter time: And no more greater gaine or summe thereupon to bee had. Although I meane not to handle this cause by the course of a Law argument, yet let me craue leaue, to see how Reason and Art will conclude in one truth. The law being to take construction most strongly and straightly for repressing of Vsury.

The law it selfe is a prohibiting law, in no iote giuing libertie, but repressing. So are the wordes *Negatiue*, and forbidding. And vpon that reason, none of these words can be strained to make any tollerration. These wordes in the close of the sentence: *And no more greater gaine, or summe thereupon to be had*, Do sufficiently explaine, that by no meanes 100. li. by any course to be put out, may yeeld aboue the gaine of 10. li. for a whole yeare: But 100. li. put out for 3. 6. 9. months, and the money and vse taken at that time, being within the yeare, may and doth yeeld a greater gaine then the rate of 10. li. for a whole yeare.

The Reason is, the Lender may

again dispose the same principal and vse for more gaine within the same yeare: and so not saued by the words nor meaning of the Lawe.

Let vs see how Reason can bring the former words to this conclusion. *And so after that rate and not aboue: of, or for a more or lesse summe: or for shorter or longer time.* These words being in body of the clause, haue reference to a rate: which rate is before expressed, that the forbearing of 100. shall not raise aboue 10. pounds, for one whole yeare.

In this behalfe, the borrower is not respected, but the Lender: for the words are, *No man shall take aboue 10. pounds, &c.* Whereby appeareth, that as the Lawe is made onely against the taker, so is there no libertie for him to take any thing, that may exceed the rate of 10. for a whole year. Otherwise, this mischiefe would ensue: the *Lender* would depart with his monie, for one, two, or three moneths, to one man, and then receiue his mony and vse, and deliuer the same to an other debtor: and so monthly, or quarterly, or at his pleasure, raise his benifite vpon the vse of his

his vſe mony within the yeare, contrary to the meaning of the Lawe: by often receiuing & placing it within one yeare: which vnder correctiō, can by no means be conſtrued to bee ſaued by the wordes of the Lawe.

A word or two, concerning the rate which I take to be double, A rate of mony, and a rate of time. Theſe two, are ſpecially to be conſidered: for ſeeing Nature cannot worke this matter, you muſt permit Time to doe what office it is enioyned to performe. To this purpoſe the, whether there be one, or more takers, at one or more times, within the yeare, is not material: but ꝑ reſpect is, ſeeing they haue nothing to raiſe this rate of money, but their induſtry, imployment, and labour, with a limitation of a rated time for the vſe thereof: that they may haue the fulneſſe of all theſe without abatements. For the eye of Reaſon in this behalf, doth not regard how often the mony be letten within the yeare, nor to how many or fewe perſons: but that the forbearing of 100. li. for a whole yeare, ſhall yeeld the Lender no more or greater gaine 10. li.

And in this behalfe, is specially to be obserued, the seuerall offices of the Lender and Borrower. The Lender departeth with his money vpon time, to raise his benefite: the Borrower, bestoweth his labour by merchandising the money, with diligence, in time to raise the increase vpon the vse of the money: If the Lender will take away any part of the time, limitted in the statute, he doth not then allow the Borrower his full rate of time: and therefore of a consequent, hee ought to abate it out of the rate of his vse money: for in this cause, those two, that is, the rate of time, for which the vse of time is forborne, and the rate of money taken for vse, must euer iumpe, to make the reckoning euen. And common and ordinary reason yeeldeth, that no man will giue so much for any thing to bee payed at the end of one moneth, as hee would, if his payment were forborne a whole yeare. Such is the plaine case, as it is now commonly vnderstood: that the Lender, for one Moneth will take as much at the Moneths ende, as if he had forborne his vse a whole yeare. But I take it, this error

hath

hath grown out of a fallasie or mistaking in Art, by some Arithmatitian, that hath calculated this proportion by a wrong rule: not fully fitting this purpose. for I conceiue, it hath proceeded onely by the rule of diuision: when it should haue beene wrought, partly by diuision, and partly by addition: as the true consideration of the Tables will manifestly expresse. Art abused.

Wherefore, in a word or two, let me remember againe the difference betweene contemplation and action. Any that worketh barely by cōceit, may practise by conceite: but hee that will performe any act indeed, must haue matter and stuffe: figures and cyphers, make no summes of money. Therefore if the Lender will haue consideration, he must dispose of his money and time: that hee, who will haue mony & time, may the better giue consideration. In this cause therfore, the matter of Art, & the point from whence I conceiue y error to arise, is to be looked into. It seemeth the Arithmatitian hath wrought only by diuisiō. In the first

part of diuision, there are two requisite things, a *Dividende*, & *Deuisor*, which in this case must be essenciall & substaciall, and not by conceit and imagination. Let vs see, mony must needs be the *Dividend*, and time the *Deuisor*. Put the case a man lēdeth a 100. li. for one month, what may the Lender take? The Arithmatition saith, a whole yeere will yeeld 10. li. then he diuideth time, by time: One yeere into 12. parts: so that here time is both the *Dividend* and *Deuisor*: then he diuideth mony by time: that is 10. li. by 12 months, & he findeth the 12. part of 10. li. to be 16. s. 8. d. which he allotteth to one moneth. The rule is true, but not to be vsed in this case: for Reason the founder of Art, will shew, that he hath no warrant to measure by this rule: in that he hath no essentiall Deuisor: for if you marke it, hee wanteth 11. months of his yeare, at the time of his diuision. And so he worketh a substantial *Dividend*, of 10. li. by an imagined *Deuisor*, of 12. moneths, when there is but one occurred: but his course should be, as in the case of contribution: the shorter

Reason and Art, conclude with truth.

time

time of forbearance of the vse, should not haue so large allowance as the longer.

And on this point, doth Reason and Art conclude, which are more plainly expressed in these ensuing Tables: the false being reproued by the excesse, and the true, raised from lesse to more, as the rate of time, and vse of the mony giueth occasion.

I haue drawn these Tables, as patterns or Modells to shewe and discouer, the truth from the false, and to manifest how truth and Art still drawe to one Period. I the more insist vppon this for my sole example, because it is a matter so directly against nature and sophistically brought into the danger and ouerthrowe of mens estate: for all the world must confesse, that in this case, as hauing regard to matter of substance, nothing is enforced to produce some thing. And though I meant not to fill this place with law arguments, yet let me borrow a word for further explanation of my meaning. Let vs see what the lender must doe, to rayse ten of his hundreth, hee must contribute towards the raysing thereof, a proportion of money, and a proportion of time. Of mony a hundreth to rayse ten; of time, one whole yeare. In this case as I said before, there is no respect of the borrower: well, then the lender is tied to both these contributions: so still the rate of his gaine must not exceed ten for the rate of a whole yeare of time. In this case the lender is tyed to his certainty.

Contribution.

certainty. Then it followeth, hee can haue no election, differing from that rate of time which is the maine point. Let vs see what the borrower is to receiue and performe. In which is to be obserued, such a proportion of mony and time as may performe a ratable allowance: that the vse mony may not exceed tenne for a hundreth for a whole yeare: which performed, he is to render backe the mony borrowed: & as for vse, the law alloweth non. Let vs examine this by the rule of reason: In all natural causes, time must be abidde, for ꝑ working & perfecting of al increase & growing: the beasts by nature knoweth the time of bringing forth their yong: the birds keepe their egs vnder their feathers, til an appointed time to produce chickēs; the trees & herbs, according to their sorts, require time for ꝑ ripening of their fruits. The Sun in the spheare of heauen, laboreth a whole yeare to bring himself to his reuolution. If all these, with many thousands of other things, stay their time by their naturall course, why should not the lender premit the full occurrency of time,

Election.

time, for the raising of his benefit vpon a barren, fruitlesse, and vnnaturall subiect. Though many things offer themselues, yet I striue to be briefe. Obserue therefore these resemblances. In all manner of eateable flesh, The tender lambe will not yeelde so much as the well growne sheepe: the yong veale, not so much as the full growne oxe. The young chick, late out of the shel, not so much as the henne or capon: and so of many other things that time causeth to increase, both in growth and price. Now if the owner will sell any of these in their tendernesse, hee must bee contented to abate of that he would require, if the same things were growne to more greatnesse. If this be so, then in reason there is more cause the lender should forbeare his whole time before hee receiue his consideration, howsoeuer hee doth his principall.

Things sold in tender age for want of allowance of time, are of lesse value then otherwise they would be.

Let vs touch a little the exceeding reason and vse the Lawe hath, in some particular causes of time. Estates for yeares, must haue a certaine beginning and ending. Inheritances haue commence-

ments

ments vppon time: and limitted to the ende of time. So the first estates, determine in time; and the second being reall estates, onely with time: and not before the ending of time. Approbations and elections are concluded in time: things voideable, relye onely vpon time. All condirions are tyed vnto time. *In* the cases of *Cui in vita dum fuit infra etatem, dum non fuit compos mentis*, special respect is of the time. All cases of entries vpō disfisors, to take away entries, are tyed vnto time. The cases that require continuall claime, are bound vnto time, with many others. But among the rest, let mee conclude with one or two, to discouer what time, ioyned with some other matter, doth both enable & disable: I meane not to vouch any case. *It* is not vnknown that one attainted by act of Parliament, part of his lands sold: time and the act of Parliament made the sale good. But this attainder being taken off by another acte of Parliament, and the former act made voide; Time and the act of Parliament, did restore both the blood and lands of the attainted: & made their estates voide, which

which formerly were not. The lawe hath cleane take away the time that was in the Feoffe; & put the same wholly into *esse* q. vse: and so wrought vppon instants, that there is now no instant at all in the Feoff, which before had the whole estate. Such a seruant is time, vnto the law; & so assured is the law vnto time; That what contract soeuer it maketh therewith, shall be assuredly performed. In the case of inrolments, there is speciall prouision of time: wherein I make this short obseruation, that time doth worke, and vnworke, one and the same thing in nature according as time is employed. The Kings tenant acknowledgeth a bargaine and sale of land, held *in capite* to an other and his heires: before the deede be enrolled, the bargainer dieth, his son within age. In this case, the sonne of this bargainor is ward. But the barganie also dieth within the six moneths, &c. his son within age, & within the 6. moneths the bargaine & sale is inrolled. In this case, the son of the bargainer shall be out of ward, & the son of the barganie shall be in ward, by relation

tion to time. I put these cases, onely to make knowne how flexible time doth turne and wind according to the employment it serueth, and how stoute and stiffe it is in some other cases, as the rules of law doth gouerne and direct it: and though this resemble not the case in all points, yet it sheweth, that in this behalfe, time is not to be disposed at ꝑ election or choyce of any, but according to the true construction scope & meaning of the law: which in this case is to be cõstrued most strongly against the lender.

A word or two concerning this diuision of the mony & time. As I said before, in actuall things there must be a substantiall, naturall, and present *Dividend* and *Diuisor*, *Numerator*, and *Denominator*, as in these examples are apparant. A piece of timber is to be made into boords: In this case the timber is the *Dividend*, and the Sawe is the *Denisor*. And of necessitie it followeth, that there must be actually and essencially timber, and a Saw, or else there can be no boords.

There

There is a garment to be made, In that case, the cloath is the *Dividend*, and the sheeres the *Deuisor*. But for the performing of the worke, there must essencially be both cloath & sheers. There is a great piece of meate to bee diuided betweene many men; the meate is the *Dividend*, the knife is the instrument diuiding. There is a necessitie, both these should be present, though I know there be other *Diuisors* in these cases: yet I make these resemblances, to make plaine my demonstration of the necessitie of an essenciall *Dividend* and *Diuisor*, at the time of the diuision. To resemble this; The Lender at the end of one, 3. 6. or 9. moneths, hath not an essensial *Diuisor* of twelue moneths, to warrant his diuisiō: And so diuiding substantiall mony by imaginarie time, doth erre in the ground of his Art; and so hath proportioned a rate that is not warranted, either by Nature, Reason, Lawe, nor Art.

Reason

Reason sheweth, this life is but an apprentiship.

THere are many other vsages whereof there can bee no account giuen, that they should proceed either of nature or vncorrupted reason. God is Truth; and hee hath made all things in, and by Truth: and appointed them to continue in truth, according to their Creation: All the Creatures saving man, continue this originall perfection. Reason doth discerne and know, though it cannot correct the euasions and errors in the course of mens liues, different from truth: which mens consciences not voide of reason cannot deny. *Caine* though he would not denie the killing of his brother *Abel*, yet hee had learned to shift it and put it off, by asking whether he were keeper of his brother: his reason was corrupt, and his conscience did accuse him. Such as were sent with *Iosua* and *Caleb*, against their own knowledges, did finde fault with the country which they fought; dissuading their companions to enterprise the obtayning thereof.

The whole number of the *Israelites* felt

the punishment of their credulousnesse, in following these false persuasions. Against false witnesses and corrupt iudgement, the storie of *Susanna* hath left sufficient testimony. Against hypocrisie, the text of *Ananias* and *Saphira*. Against *Periurie* and *Subornation*, The storie of *Iesabell*, *Achab* and *Naboth*. Against treason, the storie of *Corah*, *Dathan*, & *Abiram*. Against rewards and bribes, the storie of *Gehazie*. Against fained excuses, the denial of *Peter*. Against presumption, the storie of the *Tempter*. Against dispaire, the example of *Iudas*. Against witchcraft, the storie of *Saules* cõcerning the visiõ of *Samuel*. Against incest, the exãple of one of the Patriarkes. Against rigor, and violence, the storie of *Nimrod*. Against deceit, the storie of the vniust steward. Against mercilesnesse, the text of the wounded man, and the Samariain. Against couetousnesse, the state of *Dives* and *Lazarus*. Against Inchantmẽts, *Symon Magus*. Against vndutifulnesse to parents, the curse of *Cain*, for discouering his fathers nakednes. Against mistrust, or fearefulnesse, the storie of *Lots* wife. Against

disobedience,

disobedience to God, the foure first commandements. Against vsury, & vnnatural rayſing of mony and encreaſe, by the way of lone, more then a hundreth expreſſe places of cõmandemẽt forbidding it in the holy Bible: accuſing the vſers thereof; & bleſſing thoſe that forbeare & eſchue it. And as for Whore-mongers, & Adulterers, the text is plaine; God will iudge them. The oppreſſors of the poore and vncharitable, are not left out of the number of thoſe that ſhal receiue punishmẽt. *Moſes*, the prophets, & ꝑ Decalogue haue left ſufficient teſtimony what is like to become of theſe kind of people, And as for the vnbelieuers, if they eſcape vnpuniſhed, let the text it ſelfe diſcouer. The hypocrites, *I* am ſure ſhall haue their reward among the vniuſt. Why ſhould *I* particular any more? we are all contained vnder ſin; And iniquity hath gotten the vpper hand. Why ſhould we by inuẽtion, raiſe a new kind of ſupply, more thã God or nature hath ordained, thereby to reproue his diuine prouidẽce or imperfectiõn. Now then, to drawe to an end of this work, let vs compare the beginning with the end.

Reason I saide, is an essenciall part of the soule: The soule is immortall. Therfore Reasō wil haue cōtinuance after this sensitiue life shall finish; and is one of the principall parts that will discouer, take knowledge and participate either of beatitude or misery: of hell, or heauen: of saluation, or perdition. Is it not high time then, that Reason, which is in euery mans soule, and that euery soule being endued with Reason: seeing such huge corruptions in the world, as are in manner vnspeakable, should now beginne to looke about to preuent these mischieues, and imminent miseries, that daily & hourely are like to worke his destruction.

Is it not time she should erect a schoole, get Schoole-masters, and Hushers, to teach the daunger these creatures partakers of reasō are run into; & vnder which they are like to perish: Hath she not good cause to discouer the difference betweene the sensitiue life; and the immortall reasonable soule? the shortnesse of these pleasures, & the euerlasting ioyes of heauen? The differences of the Creatures, hauing reason, and those wanting?

And

And the vses of them all: which no creature voyd of reason can looke into. Is it not time she should go about to subdue & keepe vnder, all the sensitiues powers, passions, affections, perturbations, inuentions, fantasies, and counterfeite seeming pleasures of these her subiects, to make them know themselues? lest by their stubbornesse, she be pulled out of her better kingdom, wherof she is heire apparant: appointed to raigne with her elder brother, euen the Sonne of God, Christ Iesus himselfe: the onely possessor and owner, of true, perfect, and vncorrupt *Reason.*

What a worlde is this, to make more account of the iourney and trauel, then of the mansion and dwelling house? Well, giue Queene *Reason* leaue to conclude, with the solution of this one question.

A yong man is at his choyce, whether he will be bound to serue certaine yeares, and then to bee free: or else to bee free for certaine yeares, and euer after to be a bondman, and in thraldom and misery. I know this question will readily be

answered: It is better to smart once, then ake euer: and as long as there is hope of amendment, so long the paines are not very bitter: But when hope is past, then the heart is broken.

Such is the state of man: And such doth diuine *Reason* discouer, to bee the state of euery man, in respect of his double life: man hath but a kinde of seruitude or apprentishipp in this temporal, or sensitiue life; tyed to couenants, seruices, precepts, conditions, and commandements. Which if he be carefull to obserue and keepe, he shall doe more then marry his maisters daughter: according to the phrase, & best preferment of merchants. For he shall be then ioynt inheritor with his Maisters sonne: and haue the fulnesse of freedome, felicitie and happinesse in a hauen, and harbour where no custome is to be payed: no imposition, no giuing nor taking of money vpon credite: no bad nor desperate debts: no assurance for money, nor fraught of Ships: no casting into prison, chaines, and yrons, disquietnesse, nor discontentment.

But

But on the contrary side, if this present life bee spent, in vaine, vnhonest, lewd, & vngodly exercises, practises, employments, without respect of performance of couenants, commandements, and bonds: Then surely, as the immortall life is much more precious, then the mortall, or more sensitiue: so are the punishmẽts more grieuous then the other: And so much ꝑ more grieuous, because *Reason* vnderstãdeth there is a felicitie, otherwise the torments of hell were nothing.

And for these causes, doth Queene *Reason* perswade and intreat euery reasonable soule, to enter into the closet of his owne conscience and heart, to schoole, informe, and instruct himselfe, concerning his owne good, & to be so charitable as to informe others thereof: which she holdeth to be an office of charitable dutie. And so to conclude, if euery man will be his owne Schoole-maister & instructor, which she desireth, her *Academie* will bee wonderfull large: But principally, shee aduiseth the learning and instruction of her Creator,

to be taught, followed, & put in practise: for thereby the number of Gods Saints will be increased, his glorie adaunced, and his Triumphant kingdome replenished, with the company of holy and reasonable soules, after the sensitiue life ended, which God grant, for his mercie.

When

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Reasons moane.

WHen I peruse heauens auncient written storie,
part left in bookes, and part in contemplation:
I finde Creation tended to Gods glory:
but when I looke vpon the soule exasion,
Loe then I cry, I howle, I weepe, I moane,
and seeke for truth, but truth alas is gone.

Whilom of old before the earth was founded,
or hearbs, or trees, or plants, or beasts, had being,
Or that the mightie Canopie of heaue surrounded
these lower Creatures, ere that the eye had seeing
Then reason was within the mind of Ioue,
embracing only amitie and loue.

The

Reasons Moane.

The blessed Angels formes and admirable natures,
their happie states, their lines, and high perfections:
Immortall essence, and unmeasured statures,
the more make known their falls & low directions.
These things when Reason *doth peruse,*
She finds her errors, which she would excuse.

But out alas, she sees strife is all in vaine,
It bootes not to contend, or stand in this defence:
death, sorow, grief, hell & torments, are her geine,
And endlesse burning fire, becomes our recompence.
Oh heauie moane! Oh endlesse sorrowes anguish,
Never to cease, but ever still to languish.

When

Reasons Moane.

When I peruse the state of prime created man,
His wealth, his dignitie, and reason:
His power, his pleasure, his greatnesse when I scan,
I doe admire, and wonder, that in so short a season,
These noble parts should haue so short conclusion:
and man himselfe, be brought to such confusion.

In seeking countries farbeyond the seas, I finde,
Euen where faire Edens *pleasant garden stood:*
And all the Coasts vnto the same confinde,
Gall to cruell wars, mens hands embru'd in blood,
In cutting throats, and murders, men delight,
So from these places, Reason's bamsht quite.

Reasons Moane.

O Ierusalem, *that thou shouldst now turne Turke,*
And Sions hil, *where holy Rites of yore were vs'd,*
Oh, that within that Holy place should lurke
Such sacriledge: whereby Ioues name's abus'de.
What famous Greece, *farewel: thou canst not bost*
thy great renowme: thy wit, thy learning's lost.

The further search I make, the worse effect I finde,
All Asia *swarmes with huge impietie:*
All Affrick's *bent vnto a bloody minde:*
All Treachers gainst Ioue, *& his great deitie.*
Let vs returne to famous Brittons King,
whose worthy praise, let all the world goe sing.

Great

Reasons Moane.

Great Tetragramaton *out of thy bountious loue,*
Let all the world and Nations truely know,
That he plants peace, and quarrell doth remoue:
Let him be great'st on all the earth belowe.
Long may he liue, and all the world admire,
That peace is wrought, as they themselues desire.

What Vision he hath brought to late perfection,
Twixt Nations that hath so long contended:
Their warres, and enuies by him receiue correction,
And in his royal Person all their iars are ended.
And so in briefe conclude, ought all that liue,
giue thanks to him for ioy, that Peace doth giue.

Reasons Moane.

By power and will of this our mightie King,
Reason *doth shewe it, that God wrought a wonder:*
Countries distract he doth to Vnion bring,
And ioynes together States which others sunder.
God grant him life till Shiloes *comming be,*
In heauens high seate, he may enthronized be.

FINIS.